

Spiritual Notes.

A Monthly Epitome of the
Transactions of Spiritual and Psychological Societies,
AND
AUXILIARY TO THE SPIRIT CIRCLE, MEDIUM, AND LECTURER.

REPORTS—ANNOUNCEMENTS—REVIEWS.

VOL. I.—No. IX.]

MARCH, 1879.

[PRICE TWOPENCE.]

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(ESTABLISHED 1873.)

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NOTES BY THE WAY.—No. VIII.
(Specially contributed by J. J. MORSE.)

SINCE my last letter that genial and accomplished worker, Dr. Robert T. Hallock, has departed to the higher life. The writer little thought when some time ago he clasped the worthy Doctor's hand in London that it would be the last time of doing so in this life. Our American contemporaries gave full and extended accounts of the funeral service, in which some of the most eminent and worthy of American Spiritualists participated. Thank God the good Doctor's life is not over; he has but been removed to a wider sphere of action. A very expressive piece of poetry has been contributed to a recent issue of the *Spiritualist* as a memorial tribute by the Doctor's adopted daughter, Miss Ella Dietz. The poem is rich in those graces of soul that have made Miss Dietz beloved by those who know her best.

Mrs. Hardinge-Brittan, the very mention of whose name is an inspiration in itself, announces her determination to return to England, and end her days in her native land. It is the opinion of thousands that Spiritualism never possessed a more powerful, capable, and eloquent orator than the above lady. Let us hope she will not become a recluse all at once on her return amongst us.

Debates concerning Spiritualism seem to be coming more and more into fashion. But is it a wise method of procedure? If we can insure competent opponents who really know something of the subject, and who are capable of behaving anything like gentlemen, good may possibly come out of such encounters. But where "bullyings" and "abuse" are the stock-in-trade no possible benefit can be obtained. A debate will have taken place between a Rev. Mr. Baitey and that indefatigable worker, Mr. James Burns, by the time these lines are read, and it is to be trusted that his reverence may bring some more rational arguments forward than is his wont when he is lecturing against us. It is a curious fact that when funds are wanted for church purposes an anti-Spiritualist lecture is often resorted to! Comment is superfluous.

The Glasgow Association have inaugurated a Sunday Morning Spiritual Service for members and friends. The purpose is to cultivate the spiritual in Spiritualism, and the movement bids fair to be an eminent success. An air of spirituality pervades the assembly, and the exercises are conducted with true religious feeling. It is indeed a pleasure to retire from the toils of life and find a calm retreat where things of nobler worth can be found. We want more of the higher life in our midst.

Mr. W. H. Lambelle has returned to his home in South Shields. His northern friends are delighted that he has done so, and his many friends in London and the south regret to lose his presence, but hope to meet him at some future time.

The writer is continually being asked about the condition and prospects of the B. N. A. S., and

finds that many draw very dismal pictures thereof indeed, the conclusions arrived at being based upon the reports of Council Meetings appearing in the *Spiritualist*. It is hoped that some reliable information calculated to remove these apprehensions will appear in the forthcoming number of SPIRITUAL NOTES.

Your correspondent possesses a fairly broad back, but, Mr. Editor, he raises a protest against having to bear the burden of the following quotation from the last issue of SPIRITUAL NOTES:—"The London representatives of the American Spiritual journals sometimes commit grave mistakes. The correspondent of the *Banner of Light* recently stated," &c. Now the writer of this article is the only accredited English correspondent of the above-named paper, and he certainly would not have been so silly as to pen the rubbish you comment so justly upon. The statement that it was from the pen of a "London Correspondent" has not been sufficient to preserve the present writer from some good natured *badinage* on the subject; so this method is adopted to assure those who have quizzed him that he is not responsible for the raw attempt to write about matters which the authors of the items in question know nothing about.

The valuable services of Dr. Mack as a healer are frequently brought under the notice of the writer, the magnetised fabrics furnished by the Doctor being highly spoken of. The possibility of healing by such means is a fact that has been abundantly testified to. Dr. Mack has a little volume in the press, and when issued the purchasers will have the pleasure of perusing an exceedingly interesting book. Dr. Mack is a Spiritualist, and loyally admits that the spirit world is the real source of his power. There is no subterfuge about it; he ascribes his powers to his spirit friends.

Mr. John Tyerman, of Australia, is in our midst. He is a good speaker, a scholar and a gentleman, and while here should be kept well employed. He returns home on March 24th. Societies desiring his services can address him "care of Mr. Burns, 15, Southampton Row, London, W.C."

A new candidate for public favour has appeared in Philadelphia, U.S., in the form of a four page newspaper called *Mind and Matter*, clearly printed, and on good paper. No doubt it will find favour and support.

Mr. Wright, of New Mills, near Stockport, has developed as a trance speaker most acceptably, and addresses audiences with power and ability.

IN MEMORIAM.

ROBERT T. HALLOCK, M.D., passed to the higher life of Spirit, January 18, 1879.

DR. HALLOCK was one of the earliest, as throughout his later life he was one of the most strenuous, advocates of the tenets of Spiritualism. From the time of the Rochester knockings till his sudden departure he was foremost in the work.

A Quaker by extraction he soon passed from that somewhat cramping form of belief into a wider and

more open sphere. For a time the reaction landed him in materialism, but he found no rest in that absence of Spiritual belief.

Spiritualism gave him a faith that sufficed him to the end, and comforted him in life and death. His end was sudden and unexpected. He had attended the Friday evening meeting of the Liberal Club at New York, of which he was the founder, and in the ante-room he was heard to fall heavily. He had suffered from an affection of the heart, and it was soon apparent that the organ was hopelessly diseased. He passed away in great peace a few hours after his first seizure. The only accident of melancholy, beyond that natural sorrow which surviving friends must feel, was caused by the absence of his immediate relatives from his death bed. Mrs. Hallock, with her son and daughter, Mr. Frank and Miss Ella Dietz, is in England, and Miss Linda Dietz was filling a professional engagement in Philadelphia.

Dr. Hallock founded the first Spiritualist Society of New York, and was its President; and also the Spiritual Conferences, which provided on each Sunday afternoon a free platform, much valued by a wide circle. He was a regular attendant at the Liberal Club, and will be long remembered as a prominent anti-slavery advocate, in company with W. Lloyd Garrison, Wendell Phillips, and Gerrit Smith.

His funeral collected together a sympathising company of friends, among whom were A. J. Davis Dr. Brittan, W. Fishborough, Dr. W. White, Chas., Partridge, J. S. Chase, H. J. Newton, and the Presidents of the Brooklyn Spiritual Society and the Everett Hall Spiritual Conference. Mrs. Nellie Brigham delivered the funeral oration, and Mr. Tyerman, of Australia, was present and assisted.

THE OCCULT SCIENCES IN CHINA.

MR. H. A. GILES, a gentleman well acquainted with China, has been fired by Dr. W. B. Carpenter's example to give the readers of *Fraser* some facts about Mesmerism, Planchette, and Spiritualism in that country. His paper, containing facts chiefly, with very few deductions of theory, and no personal abuse, is valuable as showing how universal is the belief in these subjects. Mesmerism would seem to be regularly employed as a means of healing the sick, all complaints, *but not all persons*, being held to be equally amenable to its power. The practitioner is a Taoist priest, and the ceremony is elaborate in ritual, an altar being fitted up in the room of the patient, and incense and joss-paper burnt. The apartment is darkened, and the priest circumbulates it till the sick man is sufficiently influenced by "expectant attention" and the solemnity of the surroundings. "When the priest thinks this is accomplished he commands the patient to perspire or to become cool, or gives instructions for the regulation of pulse and heart." Silence is rigidly kept, the imaginative faculties are stimulated to the extreme, and in many cases it is declared that undoubted benefit is derived from the mesmeric process of Kang-fu, as it is called.

The process of planchette-writing is one that is carried on in the temples, at the foot of the altar, on which is placed, amid candles and incense, the image of the presiding deity. Behind this rises

another and larger altar decked with the images of other gods. The experimenter who gives this narrative was requested to write out his subject and to lay it at the feet of the god. This he did, enquiring (as neophytes in England yearn to know the Derby winner) whether he was to win in a forthcoming lottery. The implement used is described as a gaily painted fork, "differing from a simple fork in that, exactly at the point of bifurcation, a short thick stump projected at right angles to the plane of the two arms. This stump was also part of the natural growth of willow-wood rounded off to a blunt point, so as to form a kind of pencil." Clean sand was put in the middle of a table, and the writing implement was so placed that its pencil-tip lay buried in the heap. Its arms were grasped by two Chinamen, who worked it so that the vertically-placed tip sped round and round in a circle of about a foot in diameter, scattering the heap of sand all over the table. This was continued in silence, the speed of the implement increasing, until the influence was communicated to the men who drove the pencil. They passed into a kind of ecstasy, the circular movement ceased, and the pencil rapidly traced a cursive Chinese character. This was transcribed by the bystanders, and the process was again and again repeated, until a "perfect stanza of Chinese verse in four columns of seven characters to each, with the proper rhymes and tones—no easy task to accomplish—in the proper places" was handed to the enquirer. The matter of this message, which is unimportant, was a satisfactory promise of abundant success. Mr. Giles considers that the stanza was the work of an improvisatore, but he does not explain the *modus operandi*, nor account for the production, in such an abnormal way, of a piece of poetry which he admits to be "keeping in mind the trammels of Chinese prosody, a creditable performance."

A MARVELLOUS CURE.

WE copy the following letter from the columns of the *Pioneer*, published at Allahabad, under date January 23. We know who the writer is, but believe that he does not wish his name to be given. He is a gentleman of good social position, a warm *Spiritualist*, and a hearty supporter of the cause:—

"To the Editor.

"Sir,—As I can vouch for the absolute truth of the following narrative, perhaps you may feel inclined to find room for it in your paper. A married sister of mine, who has suffered for many years from an internal abscess, was so ill last spring that on my arrival in England in March I found that she had been removed to the hospital, as she could get neither the medical care nor the requisite nursing in her own house. She was in hospital for three months, and left it but little better than when she entered, the doctor telling her that at best they could only palliate her disease, but could not cure it. After leaving hospital she dragged on as best she could, and in July, just as I was going down to Brighton with my family, I received a most heart-rending letter from her, saying that she had again seen the doctor, who told her he could not save her life, but that she must undergo an operation which would relieve her for a while. She

wrote to ask whether she might come and stay at the seaside with us for a few days for rest and quiet before undergoing the operation. At the time I received her letter I was reading the account of the loss of the S.S. Idaho, the wreck of which had been foretold by an American clairvoyante, a Mrs. Loomis, who with her husband were among the passengers. Mrs. Loomis was spoken of as possessing great healing power, as well as being clairvoyante, and the fancy struck me whether it would be worth while trying her powers with my sister. I hunted up an old letter of my sister, which gave no clue to her state, and merely enclosed it with a note asking Mrs. Loomis whether she could tell me anything about the writer. She replied by return post, asking me to call and see her, and when in mesmeric sleep she would tell me all about it. I called the next time I was in town, a day or so after receipt of her letter, and found Mrs. Loomis to be a very pleasant American lady, evidently in first rate health and spirits. I immediately asked her about my sister, but she said she could tell me nothing in her normal state, but when mesmerised would tell me everything. Her husband then mesmerised her, and as soon as she was asleep he left me alone with her, bidding me ask any questions I liked. I did so. I received a correct diagnosis of my sister's case, accompanied with the assurance that she could be cured, and that without either medicine or operation, but that she must come into contact with my sister personally. I wrote and asked my sister whether she would try Mrs. Loomis's power, and she agreed to do so. I then arranged to take Mrs. Loomis to my sister's house a day or two later, and I did so. I mesmerised Mrs. Loomis, and then left her with my sister alone for about two hours, at the end of which my sister called me to awaken Mrs. Loomis, telling me that she had told her everything about herself and the whole history of her complaint, including her hospital experience, and had relieved her of all her pain. The following week my sister went to see Mrs. Loomis, and after three more visits at intervals of a week, *was perfectly cured*, and from then till now she has never had any return of the disease. The growth of tumour that the surgeons said must be removed by the knife, was removed, how I can't tell; but by nothing more forcible than an external application of Mrs. Loomis's hands to my sister's body. Not to make this letter too long, I am obliged to omit much detail and minutiae which I could give in conversation. I would add that Mrs. Loomis awake and Mrs. Loomis entranced are two absolutely distinct identities. Mrs. Loomis herself is of opinion that when entranced she is controlled by the spirit of her mother, who passed away many years ago, and as a Spiritualist I believe this to be the case, although any one is at liberty to hold what theory they please on that head. In her normal state Mrs. Loomis knows nothing of disease or of medicine. In the interests of truth I enclose my card, and my sister's home and address as well, and you are at liberty to make use of them to any one that is really in earnest in looking into such questions.

MR. CHRISTIAN REIMERS' very clever and amusing illustrated pamphlet, "The Trapped Mediums," has been received with some enthusiasm amongst the Spiritualists in Paris, and a French edition is in course of preparation.

MR. J. W. FLETCHER AT CAVENDISH ROOMS.

MR. J. WILLIAM FLETCHER's Sunday evening lectures at Cavendish Rooms, 4, Mortimer Street, W., are meeting with almost unparalleled success, the capacity of the hall being too limited to accommodate all who wish to attend. The demand to know, as well as to hear, something of Spiritualism is so great, that Mr. Fletcher at the close of each lecture exercises his gifts of clairvoyance, and gives public tests. These are usually of a very deeply interesting and convincing character, Mr. Fletcher describing minutely the spirit whom he sees, often giving even the name and date of departure from earth life, and pointing out the person to whom the spirit wishes to communicate; and in almost every instance the spiritual visitor has been at once identified. The Lyceum, which meets every Sunday morning at the same place, may now rightly be called a success, as it already numbers six classes, is well officered, and is in good working order. A "Sewing Society" has also been formed in connection with the meetings. The members meet weekly for the purpose of affording relief to the poor; and contributions of books for the Lyceum, and clothing or money for the Society, are earnestly solicited. The "anniversary" previously announced will be held on March 30th at Cavendish Rooms, and it is hoped that Spiritualists everywhere will become interested in its success. This anniversary will close with a grand soirée, to be held on Wednesday evening, April 2nd, 1879, when it is anticipated that there will be a full attendance, as a most pleasant time is expected. The Sunday evening meetings will be held at Cavendish Rooms at 7.45 p.m. until further notice. Altogether it is not too much to say that Mr. Fletcher is doing a greater work in London than has been accomplished for many years past.

Proceedings of Societies.

BRITISH NATIONAL ASSOCIATION.

MEETING OF COUNCIL.

THE usual monthly meeting of the Council was held on Tuesday evening, February 11, Alexander Calder, Esq., the President, in the chair. The other members present were Mr. Harrison, Mr. Theobald, Mrs. Maltby, Mr. Stainton-Moses, Mr. March, Mrs. FitzGerald, Mr. Desmond FitzGerald, Mr. Walhouse, Mr. C. Reimers, Mr. Dawson Rogers, Mr. E. Bennett, Miss Withall, Mr. Withall, Miss Houghton, Rev. W. Miall, Mr. R. Pearce, Mr. Green, Mr. Pearson, Mr. Pickersgill, and Mr. Coffin.

After the election of a new member, a letter was read from Mr. C. C. Massey, resigning his seat on the Council. Mr. Stainton-Moses paid a well-deserved tribute to the excellent work which Mr. Massey had done, especially in the Slade case, and moved that the resignation be accepted with deep regret. This was carried unanimously, and the resignation of membership by Mrs. Makdougall Gregory was also accepted in similar terms.

It was moved by Mr. Dawson Rogers, seconded by Mr. Stainton-Moses, and unanimously resolved

that the Council desire to express its condolence with Mrs. Hallock on the occasion of the sudden and lamented decease of Dr. Hallock.

A cordial vote of thanks was given to the artistes who kindly assisted at the recent entertainment.

Mr. Stainton-Moses read the following report and recommendations of the General Purposes Committee, which had been already circulated amongst the Members of Council:—

British National Association of Spiritualists,
38, Great Russell Street,
Bloomsbury, W.C., Feb. 5, 1879.

The next meeting of the Council will be held on Tuesday, 11th instant, at 6.30.

The following recommendations of the General Purposes Committee will be discussed:

1. That the vacant rooms on the premises of the Association be let, by public advertisement or otherwise, to the best possible advantage.

2. That the whole suite of rooms not used for the purposes of the Association be offered as likely to command a better rent, and to set the Association more free from responsibility.

3. That, in order to carry out this plan, Mr. Harrison be requested to be kind enough to give up the tenancy of the rooms now occupied by him, at the end of the present quarter.

4. That the Council offer £50 per annum to Miss Burke to discharge the duties of Secretary; the engagement to commence from 25th February; the hours of attendance to be from 2 p.m. to 9.30 p.m. daily, except Saturday; on that day to be from 2 p.m. to 6 p.m.

5. That a rota be formed of Members of Council who will attend for an hour or two on one day in the week to advise with the Secretary, see visitors, &c.

E. KISLINGBURY, Secretary.

Mr. Stainton-Moses suggested that as the recommendations 4 and 5 had been carried unanimously in Committee, and would probably pass the Council without discussion, they should be taken first, and he accordingly moved the adoption of recommendation No. 4. This was seconded by Mr. Harrison, and agreed to without a dissentient, as was also recommendation No. 5, on the motion of Mr. Stainton-Moses, seconded by Mr. March.

Mr. Stainton-Moses moved, without further remark, that recommendations 1, 2, and 3 be adopted. Mr. E. T. Bennett seconded the motion.

Mr. Fitzgerald supported it. He said that personally he did not feel that the existence of the *Spiritualist* Office on the premises was an injury to the interests of the Association, but there were many members who did feel so, and their feeling ought to be respected.

Mr. March also supported the motion. The interests of the Association he said were compromised by the fact that, as the *Spiritualist* was published on their premises, people could not be got to understand that the Association was in no way responsible for what appeared in that journal, and there ought to be no doubt about the matter. The Council had no desire to injure the *Spiritualist*; far from it. He supposed that every member took it, and all recognised its value, though its reports of their proceedings were not always fair, and Mr. Harrison too often showed a wonderful partiality for himself.

Mr. Stainton-Moses then read a letter which he had received, as Chairman of the Committee, from Mr. C. C. Massey, giving sixteen reasons why in

this (Mr. Massey's) opinion the recommendations of the Committee should not be adopted.

Mr. Harrison then read to the Council a long address, which appeared *in extenso* in the *Spiritualist* of February 14. In the course of this address he suggested that they should not be ruled by "private tea tables in the suburbs." He designated the wording of the resolution appointing the Committee as "a trick, which could not be too strongly condemned by people with any sense of honour." He spoke of the Committee as having been "packed." He referred to the question of his tenancy as having been brought up again in a "surreptitious way," and alleged that there had been resort to "subterfuge."

Mr. Harrison had not proceeded far with his address when Mr. Dawson-Rogers called the President's attention to the language which Mr. Harrison was employing. No one present had ever said a hard or ungenerous word in that Council either to or about Mr. Harrison, and he thought that the President should not suffer Mr. Harrison to use such abusive expressions about gentlemen who were not accustomed to employ uncourteous language about him.

The President's reply was—"Never mind; a gentleman who uses such language as that does damage only to his own case." Mr. Harrison therefore was allowed to proceed.

As no one else rose to speak Mr. Stainton-Moses was asked whether he proposed to avail himself of his right of reply, to which that gentleman answered—"No, if I replied I should use language which I might afterwards be sorry for."

Mr. Dawson-Rogers—For the same reason I have refrained from addressing the Council on the question before them.

The President then took the division:—

MESSRS. Miall, Pearson, Walhouse, Green, and Harrison did not vote.

Mr. Theobald, Mr. Stainton-Moses, Mrs. Fitzgerald, Mr. Desmond Fitzgerald, Mr. Withall, Mr. Pearce, Mr. March, Mr. Reimers, Mr. Dawson-Rogers, Mr. E. T. Bennett, Miss Withall, Miss Houghton, and Mr. Coffin voted for the adoption of the recommendations.

Mr. Pickersgill and Mrs. Maltby voted against the motion.

The President accordingly announced that the Committee's recommendations had been adopted by 13 to 2; and on the motion of Mr. Bennett they were referred to the General Purposes Committee to carry them into effect.

A letter was read from the Rev. T. Colley, giving the reasons why he had not attended the Council, and at the suggestion of some of the members Mr. Fitzgerald consented to allow his motion in regard to Mr. Colley to stand over till the next meeting.

Mr. Harrison tendered his resignation as a member of Council.

Mr. Reimers handed in the following notices of motion by the Rev. T. Colley:—

1. That it is inexpedient and prejudicial to the best interests of this Association longer to permit to be used any part of its premises as a shop for the sale of literature it does not endorse and cannot recommend, or continue to suffer the appropriation of any or part of its rooms as an office, branch, or otherwise, for the publication of a journal, assumed, through appearances, to be what it is not, the organ of this Association, and over which it has no control.

2. That no report of the proceedings of this Council be suffered to be made public that has not been authenticated by the chairman as honest and complete, and in fair agreement with the recorded minutes of the transactions of the Association.

DALSTON ASSOCIATION.

GENERAL MEETING.

THE eighth annual general meeting, adjourned from the 30th January, was held on Thursday evening, the 6th ult., at the Association's Rooms, 53, Sigdon Road, Dalston, E., Mr. John Rouse in the chair. The minutes of the previous annual general meeting having been read and confirmed, the report of the Council and statement of accounts for the year 1878 were laid before the meeting. The financial condition of the Association, including all assets and liabilities to end of last year, exhibits an increased income from the several items of revenue, as compared with the previous year. The expenditure has been maintained within the income, having a small cash balance, with a stock balance of £80 4s. 3d., to be carried forward to the current year's account. The number of members on the register is 81, being an increase over the year 1877. Among the honorary members elected are the Hon. Alexandre Aksakof, of St. Petersburg, and Dr. J. M. Peebles, of Hamonton, U.S.A. A large number of valuable presentations have been received during the year. The Thursday evening séances have been well attended, and experiences of an interesting and satisfactory character have been noted, mainly in the presence of non-professional mediums—members of the Association. The Council have resolved to provide, as opportunity may offer, a series of self-supporting subscription séances with trustworthy mediums; the results of such séances to be reported to the Council for recording, or otherwise, as may be found most desirable. At the fortnightly Monday evening meetings during the winter months many instructive and suggestive papers have been read and discussed. Mr. R. Pomeroy Tredwen, Vice-President, has acted as the representative on the Council of the British National Association of Spiritualists. An exceptionally large amount of correspondence has been conducted, and it is gratifying to note that the interest in the work of the Association is in no sense diminishing. The Council tender their thanks to all who have in various ways so generously and kindly aided in carrying out the working arrangements during the year 1878. After a few remarks of a congratulatory nature from various members, the report and statements of account were unanimously adopted. The following officers were then elected for the current year, viz.:—

President—Mrs. Amelia Corner.

Council—Messrs. Thomas Blyton, E. J. Davey, Edwin Dottridge, John Rouse, Jonathan Tozeland, Thomas Wilks, Mrs. M. A. Macaulay, and Mrs. M. Theresa Wood.

The *Vice-Presidency* was referred to the Council, with power to fill the appointment.

An addition to the Constitution and Rules was adopted, respecting power for expulsion of members whose conduct may be discreditable to the Association.

A cordial vote of thanks to the officers for their services during the past year brought the meeting to a close.

SESSION OF COUNCIL.

THE usual monthly Session of Council, adjourned from the 13th ult., was held at the Association's Rooms on Thursday evening, 20th ult., Mr. Thos. Wilks in the chair. The decease on the 12th ult. of Mrs. M. Theresa Wood, member of the Council, was reported, and Mr. R. Pomeroy Tredwen was deputed to convey a cordial vote of sympathy and condolence from the Association to Mrs. Wood's family. Correspondence of general interest was read from Messrs. R. P. Tredwen and Edwin Dottridge. A notice of resignation of membership from Mr. R. A. March was accepted. Messrs. Frederick Potterveld and James Edgar Stevens were proposed for ordinary membership, and duly elected. The consideration of the appointment of a Vice-President was deferred until next Session of Council. Mr. R. Pomeroy Tredwen was unanimously re-elected as the representative on the Council of the British National Association of Spiritualists for the current year. The cash accounts were submitted and passed. An application was submitted from Mr. E. W. Wallis for an engagement, and it was resolved to engage his services for an inspirational discourse on Thursday evening, 27th March. Arrangements for the continuation of the fortnightly Monday evening discussions were considered, and the Secretary was instructed to arrange accordingly. The Council then adjourned.

MARYLEBONE ASSOCIATION.

JUST as we were going to press we received from Mr. W. O. Drake, the active Secretary of this Association, an interesting account of an excellent meeting held on Sunday last at Quebec Hall. The proceedings commenced with an excellent tea, which was followed by a public meeting, under the presidency of Mr. Whitley, who made to the Society a generous gift of £5. Excellent addresses were delivered by Mr. C. W. Pearce, Mr. Hocker, Mr. MacDonnell, Mr. C. White, and Mr. Dale, sen., and a vote was passed tendering to Mrs. Hallock, the President of the Association, the sympathy of the members on the sudden departure of Dr. Hallock to Spirit life. On Monday last the Association gave a musical and dramatic entertainment, when there was a very large attendance. The Association deserve much credit for the manner in which these meetings have been carried out, and for the success of which they are greatly indebted to their energetic secretary.

WHAT has become of Mr. Irving Bishop, who came all the way from America to "explode Spiritualism?" Some weeks ago he exhibited before certain *savants* in Edinburgh, but we have heard nothing of him since. What are the Lankesters and Donkines about, and the other *savants* on this side the Tweed, that they do not avail themselves of Mr. Bishop's distinguished services in proving their very exalting creed, that there is no "other world" for us, and that when we die we are done with? We have received from our American friends some very funny stories about Mr. Bishop, and if he makes a public appearance in London we shall have some questions to put to him.

SPIRITUAL NOTES.

VOL. I.—No. IX.

TO CONTRIBUTORS.

Reports of proceedings of Societies or Committees, and announcements of their prospective arrangements, in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in *SPIRITUAL NOTES*. Mediums and Lecturers are also invited to forward particulars of their prospective engagements for announcement. Members of home or select circles will oblige by contributing brief records of sances for publication; and Inquirers forming new circles are especially invited to report their proceedings, and to state any difficulties which may arise in the course of their investigations, with the view of permanently recording results and obtaining advice from other investigators.

To ensure early insertion reports should reach the Editor not later than 23rd of the month; and correspondents are requested to write legibly, and on one side of the paper only.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding, and enclose stamps for the return postage.

All literary communications, and books for review, should be addressed to the Editor; and business communications to Mr Thomas Blyton, care of the publisher, Mr. E. W. ALLEN, 11, AVE MARIA LANE, London, E.C.

SUBSCRIPTION RATES.

The Annual Subscription for "*SPIRITUAL NOTES*," post free within the United Kingdom, is 2s. 6d., payable in advance.

Societies can obtain a monthly parcel, for sale or distribution amongst their members or others, on special terms. Particulars on application.

ADVERTISEMENT CHARGES.

Five Lines in column (about ten words to line), 3s. 6d. Each additional line, 6d. Whole column, £1 15s. Whole page, £3. A reduction made for a series of insertions.

Orders must reach the Office by the 25th of the month to be in time for the following month's issue.

To Correspondents.

G. J. D.—Thanks for your kind communication, but the subject is one which is not suited to our pages.

E. S.—The information contained in your letter is very acceptable. We thank you for it, and will make discreet use of it if the need should arise.

E. W. W.—Your MS. reached us safely, but we are unable to find space for it in this month's issue.

S. E. G.—We have read with much pleasure the pamphlets which you have been kind enough to send, and we cordially endorse most of the views therein expressed. We wish, however, as far as possible, to introduce no other topic than Spiritualism into the pages of *SPIRITUAL NOTES*.

SPIRITUALISM IN UNEXPECTED PLACES.

If any evidence were required to show how the doctrines of Spiritualism are leavening every section of the community and affecting every school of thought, we could scarcely have better testimony than that which we afforded by our last month's quotations and those which we propose to include in the present article. On the former occasion, it may be remembered, we traced Spiritualism in the utterances of an Anglican Bishop, the Right Reverend Dr. Maclagan, the new fledged prelate of Lichfield; and lest we might be suspected of a not unnatural bias when we detected our own doctrines in his funeral sermon on "Sister Dora," we simply quoted our infallible organ, the *Rock* newspaper. When our faith had such a foundation it could scarcely go far wrong.

To-day we travel to the opposite pole. It will,

at all events, prove that we are eclectic when we state that our references to-day (for we have two) are to the *Reunion Magazine*, the quarterly organ of the Order of Corporate Reunion, the very *crème de la crème* of Ritualistic development. In fact we may state incidentally that we always read the *Church Times* along with the *Rock*. They appear on the same day, and represent the very antipodes of religious thought. By reading one directly after the other we ensure that the bane and antidote shall be both together. Which is the bane and which the antidote it would be invidious to say. The *Reunion Magazine*, then, for the month of February contains a remarkable "dialogue," as it is somewhat inappropriately termed, seeing there are three speakers. The subject is "The Resurrection of the Body," and the interlocutors are:—(1) Hiereus, who represents the Roman Catholic view; (2) Sarx, who is a hard-headed Protestant, each holding the doctrine of "The Resurrection of Corpses;" and (3) Comes, who is strong on the Spiritual Body, and who, moreover, proves from Church and Bible that his doctrine is the true one as opposed to those of Hiereus and Sarx respectively. The Resurrection is coincident with death; and the Spirit in *articulo mortis* is not unclothed but "clothed upon" with the etherial vestments of the pneumatic body. Here is the way Comes puts it:—

"I regret with all the strength of my mind that view of the resurrection of which Dryden speaks when he says:

The last sounding

That summons drowsy mortals to their doom

When, called in haste, they fumble for their limbs."

And I believe such expectations to be utterly degrading. But I do hold that all men will rise from the dead, at the moment of their death, in Spiritual bodies, and in these bodies will come with Christ and appear with Him at His coming; and that those who are then alive will die only by changing their natural into Spiritual bodies, as Elijah changed his before he was carried away from earth. They will be resolved, according to the prophecy of St. Paul into etherialised bodies, like that of our Blessed Lord, and will be caught up together with those who return with Him to meet Him in the air, and so will be ever with the Lord. I am inventing nothing, but only stating in explanatory words what he wrote to the Thessalonians.

Comes, in fact, is ecclesiastical as well as biblical to the backbone; and so vanquishes both Hiereus and Sarx with their favourite weapons. Each one is hoist with his own petard. Both sniff Spiritualism in his argument, and Hiereus disposes of that as summarily as the *Rock* itself does, calling it "a system of fraud and devilry forbidden by the Church." Comes replies:—

* Don Sebastian of Portugal.

"If my ideas are correct it is no argument against them that they are shared by any body of men. You are always trying to corroborate Catholic doctrines by the fact of their being held by outsiders. I leave Spiritualism to fight its own battles; but will only observe that, whether it be concerned with good spirits or bad, or with both, it confirms Scripture, inasmuch as it is concerned with any, because Scripture reveals to us the existence of spirits, the ministry of angels, and the occasional apparition of the departed. You cannot arrest the progress of thought and inquiry in the Church respecting the resurrection because Spiritualists deny a carnal rising, and hold the existence of the soul after death in an ethereal embodiment capable under some circumstances of being seen and handled. The Bible also teaches that."

Considering the source from which we quote, the tenor of these remarks is certainly very noteworthy. The *Rock* quoted its bishop only to condemn him; but Cowes is clearly endorsed by the organ of the "highest" corporation in the Anglican Church. In the same number is an article on "The Sacrament of Extreme Unction," which might have been written by Dr. Mack or Mr. Ashman. It ends thus:—

"Is any man sick among you?" asked an Apostle. 'Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord,' is the same Apostle's express injunction. 'No,' says the Church of England. 'Let them pray over him if they will; but I made a clean sweep of all unctions long ago. To anoint with oil in *extremis* is a corrupt following of the Apostles.' And bishops, priests, and people as yet will have it so."

It seems to us that bishops, priests, and people are in a remarkable degree coming round in the convictions of common sense on these subjects, though they cannot always bring themselves to own the soft impeachment.

LETTER FROM THE PRESIDENT OF THE B. N. A. S. TO MR. W. H. HARRISON.

MR. ALEXANDER CALDER, the President of the British National Association, has sent the following communication to Mr. W. H. Harrison;—

"W. H. Harrison, Esq.,

"Dear Sir,—I have to acknowledge the receipt of your note of the 17th inst., in which you withdraw certain words (used by you at the last Council Meeting of the B. N. A. S.) 'out of personal respect' to me.

"I beg to say that I think this withdrawal insufficient, and that you owe an ample apology to the Council and to the General Purposes Committee for making charges which in my opinion are wholly unfounded.—Yours faithfully,

"ALEX. CALDER.

"Feb. 26, 1899."

Notes.

MRS. M. THERESA WOOD, a very estimable lady, and a Member of the Council of the Dalston Association, departed this life on Wednesday, Feb. 12.

THERE are some very nice unfurnished rooms to be let at 38, Great Russell Street. Enquiries should be addressed to the Chairman of the General Purposes Committee.

WE understand that the *Psychological Review*, which was highly commended by Mr. Serjeant Cox, in his inaugural address to the Psychological Society, will after April next, be published monthly. We shall give further particulars in our next issue.

MR. STANTON MOSES writes:—"I am very much pleased with the spirit and tone of *Notes*." That such a man should be pleased is to us a matter of no little gratification. Mr. Stanton Moses' favourable opinion is something worth having.

ON Monday evening next, at the Fortnightly Discussion Meeting of the British National Association, Dr. George Wyld will read a paper on "Christian Occultism;" and on Monday evening, the 17th inst., a paper on "The New Era" will be given by Mr. Calder, the President of the Association.

MR. EPES SARGENT, in the course of a very interesting communication which he has addressed to us, says:—"Thank you much for the *SPIRITUAL NOTES*. It seems to be very sensibly and efficiently edited." We tender our cordial thanks to this distinguished co-worker for the kind expression of his good opinion, of which very naturally we are not a little proud.

THE RESEARCH COMMITTEE OF THE B. N. A. S. have charge of the Weighing Apparatus presented to the Association by Mr. C. Blackburn, for the purpose of obtaining absolute evidence of certain phenomena occurring in the presence of physical mediums, and they invite such mediums, public or private, to communicate with them, with a view to experiments with the apparatus in question. Letters should be addressed to the Chairman of the Research Committee, 38, Great Russell Street, W.C.

MISS KISLINGBURY's official connection with the British National Association has now ceased, and Miss Burke has been duly installed as her successor. Miss Burke is young, but she is courteous, diligent, and intelligent, and as she gains experience will, we have no doubt, make a very efficient secretary. We wish Miss Kislingbury the most complete success in the literary labours to which she has decided to devote herself. She has all the requisite talents for the work.

MR. J. ENMORE JONES, of Enmore Park, S.E., asks us to announce that "the Anniversary of Modern Spirit Power Phenomena," with a "service of song," will be held on the 15th April at Langham Hall, Great Portland Street. Mr. Jones will preside. The bearing of the Lunacy Laws on Mediums, public and private, will be discussed, and resolutions on the subject will probably be presented for adoption. Mr. Jones wishes country speakers, who expect to be in London at the time, to send him a line as early as possible, so as to facilitate the platform arrangements.

For the sake of re-assuring others, we reply to a question which has reached us from a friend in the provinces. Our correspondent asks whether, in consequence of the attitude taken by Mr. Harrison, the B.N.A.S. is likely to "come to grief." We answer "In our opinion, decidedly not." The recent resignations took place before the question of Mr. Harrison's tenancy of rooms at 38, Great Russell Street had been even mooted, and were mostly attributed to "hard times." So far as we know, only one resignation is the consequence of the Council's decision in regard to Mr. Harrison, and that is the resignation of Mr. Massey, who, we think, would have been one of the first to express surprise at the adoption of such a mode of protest by anybody else, had the decision been the other way. It certainly would not be to Mr. Harrison's interest that the B.N.A.S. should suffer, and we cannot believe that, after reflection, he will consciously do anything to injure it.

"SPIRITUALISM" has been discussed by the Debating Society of University College, Bristol. At a recent meeting, under the presidency of Prof. Main, the motion for debate was—"That a belief in the existence of a new force producing the physical phenomena of so-called 'Spiritualism' is justified by the recent experiments of scientific men." The affirmative was taken by Mr. J. T. Thompson, and supported by Mr. Mack, Mr. Thomas, Mr. Collins, and Mr. Warley. The negative was taken by Mr. L. H. Waterman, supported by Mr. F. J. Wethered, Mr. H. J. Southall, and Mr. Ewins. On dividing, the motion was carried by a majority of 12. The gentleman who took the affirmative is a brother of the Professor of Physics in the College. What will Dr. W. B. Carpenter, who, we believe, has also some connection with University College, Bristol, say to this, and to the result of the Division? Does he utterly despair—in the face of this and other evidence of a growing belief that Spiritualists are not all such idiots as the Doctor would have the world to think?

THE *Religio-Philosophical Journal* records an alleged exposure of fraud on the part of Alfred James, a well-known medium for materialisations. James was to give a séance at Brooklyn, New York, under test conditions, but it is said that, though he stripped in the presence of a committee, he was evidently unwilling to allow his clothes to be touched. One gentleman, however, insisted, and the result was a struggle, in the course of which James's coat was seized, and inside the lining were found the following articles:—A long white silk gown reaching from neck to floor; three white silk scarfs; one dark silk scarf; three silk caps; two covers for moustaches; one long hair false moustache; one pair of ladies' hair frizzles; one pair of long white stockings; two pairs of silk slippers, and one piece each of silvered and gilt tinsel. The worst of the story is, that though the detection seems to have been made by good reliable spiritualists, they have come in for a large share of abuse for their pains. It is a lamentable fact that, in the eyes of some people, it is a smaller crime to swindle than it is to unmask a cheat.

A SOMEWHAT STRANGE STORY was told by Miss Kislingbury and Dr. Carter Blake at the last Fortnightly Discussion Meeting, at 38, Great Russell-street. The doctor was sitting one day, at the rooms of the B. N. A. S., in company with Miss Kislingbury and another friend, whose name was not given, when reference was made to something that had appeared in a back number of a certain newspaper. Dr. Blake, thereupon, by the exercise of his will, went in spirit

to the newspaper office, with which he said he was familiar, took the paper from a pigeon-hole, and got safely back with it to 38, Great Russell Street, having accomplished his task, the office being but about a mile off, in the short space of two or three minutes. Miss Kislingbury was asked whether she observed any change in Dr. Blake's bodily manners during the absence of his spirit, and she replied that she observed no difference, except that during these two or three minutes he was perfectly silent. On further enquiry as to how the paper was brought to her—whether it was placed in her hand or deposited on the table—Miss Kislingbury answered, without a smile even, that Dr. Blake took it from his pocket! It turned out, too, that the paper was not the right one after all, the doctor having taken from the pigeon-hole a copy bearing a different date from that which was wanted. The Doctor said that he remembered the incidents of his "journey," but he really must excuse us for suggesting the possibility that, during his two or three minutes' "perfect silence," he was in reality taking a quiet nap and enjoying a pretty little dream.

"M.A. (Oxon)" has kindly favoured us with advance sheets of his forthcoming work. As our readers will remember, the author recently read a paper before the British National Association, on "The Intelligent Operator at the other End of the Line." Of this paper we expressed our very warm admiration at the time, and Spiritualists everywhere will be glad to learn that it will now very soon be issued in the form of a handsome volume, under the title of "Spirit Identity." They will also welcome the information that it has been enriched by a very large amount of additional matter of the very highest value. The new matter comprises a number of well-authenticated "cases" in support of the author's position, and a compendious introductory address, written "not for the uninstructed," but "for those who have already studied and made themselves familiar with spiritual phenomena." In this address "M.A. (Oxon)" deals, in his own peculiarly clear and fascinating method, with some of the most common difficulties which beset the investigation of spiritual phenomena, with the religious aspects of spiritualism, and with the place of spiritualism in modern thought. It is quite refreshing to read wise reflections and valuable suggestions on these topics from so able and logical a pen. In matters relating to spiritualism, whatever "M.A. (Oxon)" has undertaken to do, he has done well. In this little book he has done better than ever.

Correspondence.

MR. HARRISON AND THE B. N. A. S.

To the Editor.

SIR,—I have been urged by my friends to reply to some of the statements made at the last Council Meeting of the B. N. A. S. by Mr. Harrison, and which statements have been printed in full in the *Spiritualist*. I have never replied to Mr. Harrison hitherto, except in Council, and I am reluctant to enter into a newspaper controversy even now. If I at last briefly depart from the course I have hitherto pursued, it is simply in the hope of preventing members of the B. N. A. S., who know nothing of the matter except from what they read in the pages of the *Spiritualist*, from being misled by its unfair representation of the circumstances.

Mr. Harrison in his address to the Council aimed his shafts principally at myself, though why he should do so I cannot guess. He said:—"Early

in 1876 Messrs. Rogers, Bennett, and others kept this Council in agitation for weeks because I rented a branch office on these premises."

This is certainly the very reverse of the fact. In 1876 a member of Council, no longer with us, moved the appointment of a Committee with the view of bringing Mr. Harrison's tenancy to a close; whereas I moved and carried a resolution appointing a Committee to define the terms on which Mr. Harrison should be allowed to remain. The result was that at a Council Meeting held on the 17th of April it was agreed that Mr. Harrison should have his room from the 25th March, 1876, for one year certain, Mr. Harrison agreeing to insert his own name in all advertisements in which the address of 38, Great Russell Street, appeared, and to conduct all his business transactions in such a manner that neither the *Spiritualist* nor any other newspaper or publication should appear to be connected in any way with the British National Association.

From that time, however, to this, though I had never raised the question of his tenancy either in Council or in Committees, Mr. Harrison has been continually abusing and misrepresenting me. To these misrepresentations—so far as they regarded my official acts, and so far therefore as they affected, as I believed, the interests of the Association—I have occasionally called the attention of the Council. But I appeal to the Council whether I have not always done so in courteous terms. It has been reserved for Mr. Harrison—in the absence of reasonable argument—to condescend to vulgar language, and to charge me and others with having recourse to tricks, with packing a committee, with acting surreptitiously, with resorting to subterfuges, and with throwing metaphorical brickbats.

I can only deny these allegations, and I do so most emphatically. Whatever Mr. Harrison may think, my acts have always been open and candid, and have never been influenced by any personal feeling towards himself. I had long come to believe, and I knew that many others—more influential members than I am—had also come to believe, that the interests of the Association suffered from Mr. Harrison's too close connection with its editor and publisher of the *Spiritualist*. I did not hesitate therefore to propose a resolution referring the "general house arrangements" to a Committee; for even the dread of Mr. Harrison's ire has never deterred me—and will never deter me—from doing what I regard as the best thing to be done for the interests of the Association.

Mr. Harrison complains that this act of mine was a trick. If Mr. Harrison prefers to think so, he must. He alleges that the resolution was purposely so worded as to make it cover subjects which the Council never intended. It is a sufficient reply to point to the significant fact that the Council endorsed the Committee's recommendations by the decisive vote of 13 to 2.

Mr. Harrison urges that he is entitled to three months' notice from next quarter day. Well, nobody disputes the fact, and if he insists upon it he will probably have it. But at present he has had no notice at all. He has simply been requested "to be kind enough to give up the tenancy of the rooms now occupied by him at the end of the present quarter." If Mr. Harrison really has the interests of the Association at heart—as I do not doubt he has, however much at variance with such a suppo-

sition his conduct has often seemed to be—I think he should have said, before the vote of the Council was taken—"Well, ladies and gentlemen, I myself do not see what injury is done to the Association by my publishing place being on the premises, but if on a division it should be obvious that the Council think otherwise, I will cheerfully bow to such expression of their opinion, and remove my business at once rather than be the cause of inharmony and annoyance." This would have been a graceful speech on Mr. Harrison's part, and would have saved a good deal of unpleasantness; and it would at the same time have brought no hardship to Mr. Harrison himself, for he has freely admitted that the question of retaining his little office at 38, Great Russell Street is after all a trivial one. But instead of adopting this gentlemanly and conciliatory course he has unfortunately, as usual, resorted to abuse, and to the allegation of motives and acts which have had no existence whatever except in his own excited imagination. In his parting words he even ventured once more to bring various charges against the Council and Committees—charges which he had already repeated again and again, which had been as repeatedly refuted and shown to be utterly groundless, and in regard to which, for his many motions and amendments, he had never been able to find a seconder even amongst his warmest friends. In fact, Mr. Harrison has all along acted very much like a spoilt child, always expecting to have everything his own way, and always kicking and scolding if any little whim and fancy of his were not at once indulged. He has thus—most unintentionally I do not doubt, but most certainly nevertheless—caused more injury to the Association than any other member. Such conduct, to say the least of it, is not "pretty."

With the prudence, or otherwise, of closing Mr. Harrison's tenancy of rooms on the premises of the Association I do not propose to deal here. I could give a good many very strong reasons why I think that both the Association and Mr. Harrison will benefit by the change; but as the Council have decisively settled the question I shall say nothing on the subject except it should become necessary. I will simply content myself for the present with appealing to Mr. Harrison to accept the position cheerfully and generously, and without resenting it as though it were a personal offence, which I am sure was never intended.—Yours respectfully,

E. DAWSON ROGERS,
Vice-President and Member of
Council of the B. N. A. S.

Feb. 24, 1879.

To the Editor.

SIR,—I cannot for the life of me understand upon what ground it is that Mr. Harrison attributes every act which he does not like, on the part of the British National, to Messrs. Dawson Rogers and Bennett. He surely gives them credit for much more importance and influence than they are entitled to; and it is certainly no compliment to such men as Mr. Calder, Mr. Stainton-Moses, Mr. Desmond Fitz Gerald, Mr. Theobald, Mr. Coffin, and others, thus to suggest that their actions are not the result of their own independent and unbiassed judgment. We who know these gentlemen have a better opinion of them than that.—Yours respectfully,
A MEMBER.

P.S.—I see that the *Spiritualist* has given Mr. Massey's and Mr. Harrison's remarks in full. I hope SPIRITUAL NOTES will let us know something of what was said on the other side of the question,

To the Editor.

SIR,—I wish to say a word or two in reference to the action of the Committee of the B. N. A. S., who recently brought up the recommendations in regard to Mr. Harrison's tenancy of rooms at 38, Great Russell Street. Mr. Harrison complains that the terms of the resolution by which that Committee was appointed were not understood to include the right to make such recommendations as those alluded to. I hear, however, that Mr. Harrison himself applied to the Committee for more space on the premises. Do you know if this be true? If so it is evident that Mr. Harrison would have approved the action of the Committee if they had given him *more* room, and only questioned their authority when they recommended that he should be asked to give up the room which he has.

As to the insinuation that the recommendations were only carried in Committee because certain members did not know what business was coming on, I would suggest, Sir, that it was their business to learn by attending; and that if they were not sharp enough to see, when the Council referred to them "the general house arrangements," that this included even the arrangements by which Mr. Harrison has had a publishing office in the house, then they were not quite the right men for the duties that were entrusted to them.

As it was, those who did attend the meeting of the Committee evidently well estimated the feeling of the Council—for the Council confirmed their act by 13 votes to 2; and even if the Committee had made no recommendations on the subject, the issue would doubtless have been the same, for the question, I believe, would have been raised, and that very soon, by an independent member.—Yours respectfully,

A MEMBER OF THE B. N. A. S.

* [It is true.—ED. S. N.]

To the Editor.

SIR,—I am reluctant to add to the space occupied in our papers by matters of this kind, but I incline to send you a copy of a letter I have just written to the Editor of the *Spiritualist*, and should be glad if you could also find space for it in your columns. Yours faithfully,

EDWARD T. BENNETT.

Richmond, Feb. 22nd, 1879.

"To the Editor of the Spiritualist."

"Sir,—As on more than one occasion lately you have brought my name before the Council of the B. N. A. S., and also mentioned it in the pages of the *Spiritualist*, perhaps I may be allowed to ask for a little space in your next number.

"I am entirely indifferent to hard words, such as 'trick' and 'subterfuge,' and previous to your letter to Mr. Calder in your last issue it was not quite clear who were included in your accusation. That letter, however, says, as I understand it, that those words were intended to apply to my motion in the Committee. The value of your withdrawal

of them is I submit entirely destroyed by the reason for doing so which you have appended, and which in effect reiterates your belief in their being deserved.

"Under these circumstances I feel bound simply to say that when the words 'general house arrangements' were included in the resolution referring the matter to the Committee, it was distinctly understood by at least several members of the Council that that was intended as a courteous way of including a consideration of your tenancy. When the matter was discussed in Committee a majority of its members were of opinion that that subject came legitimately within its province to consider.

"You further speak in your letter to Mr. Calder of the 'absence of members of the Committee who would have liked to have voted thereon had they known what was under consideration.'" So far from there being any truth in what is implied in this remark, the Committee purposely adjourned the discussion of so important a matter from one sitting to another, in order that its members might be fully aware of what was being done, and special pains were taken to facilitate the attendance of as many of its members as possible at its final sitting.

"I do not wish to disregard the express recommendation of the Council to its members some months since, in the way in which you thought it right to do at its last meeting by commenting on the minor work of a Committee by giving names and stating facts which ought not to be published, or I could make my position much stronger.

"Only one other point I will refer to, and that is to ask you to state in your next number the exact nature of the several documents published unauthorised by a Committee. When I asked you kindly to do this before I think you replied in a foot-note, that such details were unimportant, or to that effect. But as you have referred to the matter again it is only fair and right that this should be done.

"Trusting you will find space for these few lines, I am, yours faithfully,

"EDWARD T. BENNETT.

"Richmond, Feb. 22nd, 1879."

Arrangements for March.

* * Secretaries of Societies, Mediums, Lecturers, and others, are requested to furnish their notices to the Editor of SPIRITUAL NOTES by the 23rd of each month, to ensure their publication in the following issue.

BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

(Secretary: E. Kislingbury.)

- Monday, 3rd.—Fortnightly Discussion Meeting, at 8. Paper by Dr. George Wyld on "Christian Occultism."
- Wednesday, 5th.—Soiree Committee, at 5. House and Offices Committee, at 5.30.
- Friday, 7th, and succeeding Fridays.—Experimental Research Committee, at 6.30.
- Tuesday, 11th.—Finance Committee, at 6. Council Meeting, at 6.30.
- Monday, 17th.—Fortnightly Discussion Meeting, at 8. Paper by Mr. Calder on "The New Era."

Wednesday, 26th.—Library Committee, at 4 30.

DALSTON ASSOCIATION OF ENQUIRERS INTO SPIRITUALISM.

(President: Mrs. Amelia Corner. Hon. Secretary: Thos. Blyton.)

Thursday, 6th.—*Ordinary Weekly Experimental Séance, at 8.

Monday, 10th.—*Fortnightly Discussion Meeting, at 8.

Thursday, 13th.—Session of Council, at 6 45. Ordinary Weekly Experimental Séance at 8.

— 20th.—Ordinary Weekly Experimental Séance, at 8.

Monday, 24th.—*Fortnightly Discussion Meeting, at 8.

Thursday, 27th.—*Inspirational Discourse, at 8. Mr. E. W. Wallis, Medium. Admission free.

* Visitors admitted on these dates.

Members are invited to prepare subjects for discussions at the fortnightly Monday evening meetings, and to notify the Hon. Secretary as far in advance as practicable in order that dates may be fixed.

MARYLEBONE ASSOCIATION.

(Quebec Hall, 25, Great Quebec-street, W.)

Sunday, 2nd.—Spiritualistic, Religious, and Mission Service, at 6 45. Séance at close.

Tuesday, 4th.—Lecture, at 8 30. Mr. F. Wilson on "The Sixteen Stages in the Life of Woman." Discussion invited.

LANCASHIRE DISTRICT COMMITTEE.

MANCHESTER.

(Large Room of the Temperance Hall, Grosvenor-street. Secretary: Mr. George Dawson, 31, Back Quay-street, Water-street.)

Sunday, 2nd.—Mr. Johnson, of Hyde, at 2 30.

— 9th.—Mr. Ainsworth, of Manchester, at 2 30.

— 16th.—Miss Hall, of Manchester, at 2 30.

— 23rd.—Mr. Johnson, of Hyde, at 2 30.

— 30th.—Mr. J. Wright, of New Mills, at 2 30.

Meeting every Wednesday evening, at 7 30.

LIVERPOOL.

(Perth-street Hall, West Derby-road. Secretary: Mr. G. Wharmby, 45, Kensington.)

Sunday, 2nd.—Mr. Harper, at 2 30 and 6 30.

— 9th.—Mr. Lamont, at 2 30 and 6 30.

— 16th.—Mr. Morse, at 2 30 and 6 30

Monday, 17th.—Mr. Morse, at 7 30.

Sunday, 23rd.—Local Speaker, at 2 30 and 6 30.

— 30th.—Mr. Johnson, at 2 30 and 6 30.

BOLTON.

(Reform Room, Duke-street. Secretary: Mr. James Cross, 42, Poplar-street.)

Sundays, 2nd, 9th, 16th, and 23rd.—Local Speaker, at 2 30 and 6.

Sunday, 30th.—Mr. Lamont, at 2 30 and 6.

OLDHAM.

(Society's Hall, 186, Union Street. Secretary: Mr. J. Heywood, 180, Ashton Road.

Sunday, 2nd.—Mr. Johnson, at 6 30.

— 9th.—Mr. Knight, at 6 30.

— 16th.—Mr. Fitton, at 6 30.

Friday, 21st.—Mr. Morse, at 7 30.

Sunday, 23rd.—Local Speaker, at 6 30.

— 30th.—Mr. Hartley, at 6 30.

ROCHDALE.

(Assembly Rooms, Co-Operative Store, corner of Miln-row and Oldham-road. Secretary: Mr. P. Spencer, 14, Kilworth-street, Sudden.)

Sunday, 2nd.—Mr. J. Wright, at 2 30 and 6.

— 9th.—Mr. Johnson, at 2 30 and 6.

— 16th.—Mr. Hartley, at 2 30 and 6.

Thursday, 20th.—Mr. Morse, at 7 30.

Sunday, 23rd.—Miss Hall, at 2 30 and 6.

— 30th.—Local Speaker, at 2 30 and 6.

HEYWOOD.

(6, Queen-street, Market-place. Secretary: Mr. John Wm. Wild.)

Tuesday, 13th.—Mr. Morse, of Derby, at 7 30.

HYDE.

(Mr. J. Hartley, 129, Mottram-road.)

Wednesday, 5th and 19th.—Receptions, at 8.

MACCLESFIELD.

(New Lecture Hall, Great King-street. Secretary: Mr. G. Rogers, 7, Chester-gate.)

Sunday, 2nd.—Miss Hall, of Manchester, at 6 30.

— 9th.—Local Speaker, at 6 30.

— 16th.—Mr. Lamont, of Liverpool, at 6 30.

— 23rd.—Mr. Johnson, of Hyde, at 2 30 and 6 30.

— 30th.—Local Speaker, at 2 30 and 6 30.

HAYFIELD.

(The Seminary, Walk Mill. Secretary: Mr. John Lithgow.)

Sundays, 2nd, and succeeding Sundays.—Mr. John Lithgow, at 6 30.

BARROW.

(Secretary: Mr. Thos. Glaister, 111, Ramsden-street.)

Sundays, 2nd, and succeeding Sundays.—Mr. Proctor, of Dalton, at 2 30 and 6.

BURNLEY.

(Mr. W. Brown's, 40, Standish-street.)

Wednesday, 19th.—Mr. Morse, of Derby, at 8.

CROMFORD.

Sundays, 9th and 16th.—Local Speaker, at 6 30.

HOLLOWAY.

(At various houses).

Secretary: Mr. Thos. Dawes, jun., Holloway.

Sundays, 2nd, and succeeding Sundays.—Local Speaker, at 6 30.

* * Speakers are requested to inform the Secretaries, at least two days previous to the date of their appointment, as to the time of the train they will arrive by.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

(Weir's-court, Newgate-street. President: J. Mould. Hon. Secretary: H. A. Kersey.)

Sunday, 2nd.—Mr. J. J. Morse, Trance Address, at 2 30 and 6 30.

Monday, 3rd.—Mr. J. J. Morse, Trance Address, at 8.

Sunday, 9th.—Mr. James Dunn, Trance Address, at 6 30.

Sunday, 16th.—Mr. John Tyerman (of Australia), Normal Address, at 2 30 and 6 30.

Monday, 17th.—Mr. J. Tyerman, Normal Address, at 8.

Sunday, 23rd.—Mr. S. De Main, Trance Address, at 6 30.

Sunday, 30th.—Miss E. A. Brown, Trance Address, at 6 30.

Admission free. Collection to defray expenses.

WEEKLY SÉANCES AND MEETINGS.

Sunday.—Séance, at 10.30. "Form Manifestations."
 Tuesday.—Séance, at 8. "Physical Manifestations."
 Wednesday.—At 7.45, Spiritualists' Improvement Class.
 Friday and Saturday.—Developing Circles, at 8. For
 Members and Friends. Admission free.
 The Library of the Society is open every Wednesday
 evening from eight to nine o'clock, for the issue of
 books to Members.

NORTH DERBYSHIRE AND EAST CHESHIRE
DISTRICT.

NEW MILLS.

(Secretary: Mr. James Wright, Newtown.)

Sunday, 2nd.—Local Speaker, at 2 and 6.

— 9th, 16th, and 23rd.—Mr. J. Wright, at 2
 and 6.

— 30th.—Mr. J. Wright, at 7.

THE MIDLANDS DISTRICT COMMITTEE.

Nottingham.—Temperance Room, Churchgate, Sun-
 day, 2nd, Mr. E. W. Wallis, of
 London, at 2.20 and 6.30.

Leicester.—Lecture Hall, Silver Street, Monday, 3rd.
 Mr. E. W. Wallis, at 7.30.

Birmingham.—Tuesday, 4th, Mr. E. W. Wallis, at
 7.30.

Walsall.—Wednesday, 5th.—Mr. E. W. Wallis, at 7.30.

The Third Conference of the above Committee will
 be held in the Templar's Hall, Ladbroke Road, Bir-
 mingham, on Sunday, April 20th.

(All communications for the Committee to be ad-
 dressed to the Secretary, Mr. J. J. Morse, Elm Tree
 Terrace, Uttoxeter Road, Derby).

Societies.

*** In order that this list may be useful for reference
 purposes, secretaries of societies are particularly re-
 quested to notify to the Editor of SPIRITUAL NOTES
 any change of title, address, name of officer, or other
 corrections.*

METROPOLITAN.

Bethnal Green Association of Enquirers into Spirit-
 ualism, 53, Warner Place, Hackney Road, London, E.
 Mr. Arthur Savage, Secretary.

British National Association of Spiritualists. 38, Great
 Russell Street, Bloomsbury, London, W.C. Miss
 Kinslingbury, Secretary.

Brixton Psychological Society. 6, Akerman Road,
 Brixton, London, S.W. Mr. H. E. Frances, Hon.
 Secretary, 22, Cowley Road, Brixton, S.W.

Dalston Association of Enquirers into Spiritualism.
 53, Sigdon Road, Dalston Lane, Hackney Downs,
 London, E. Mr. Thos. Blyton, Hon. Secretary.

Hackney Spiritual Evidence Society, 6, Field View
 Terrace, London Fields, Hackney, London, E. Mr.
 C. Rhys Williams, Secretary.

Hackney Psychological Society. Hackney, London,
 E. Mr. Richard Carrall, Secretary.

Marylebone Association of Enquirers into Spiritualism.
 Quebec Hall, 25, Great Quebec Street, London, W.
 Mr. W. O. Drake, Hon. Secretary.

Psychological Society of Great Britain. 11, Chandos
 Street, Cavendish Square, London, W. Mr. Francis
 K. Munton, Hon. Secretary.

Spiritual Institution and Progressive Library. 15,
 Southampton Row, Holborn, London, W.C. Mr.
 James Burns, Manager.

PROVINCIAL.

Ashton Society of Spiritualists. 28, Bentinck Street,
 Ashton-under-Lyne. Mr. W. Avery, Secretary.

Batley Carr Association of Spiritualists. Mr. Joseph
 Armitage, Secretary.

Cambridge Association of Investigators into Spirit-
 ualism. 7, Fitzroy Street. Mr. James Harpley,
 Secretary.

Cardiff Free Library and Meeting Room. 159, But^e
 Road, Cardiff. Mr. George Sadler, Manager.

Cardiff Spiritual Society. 22, Moira Place, Cardiff.
 Mr. A. J. Smart, Hon. Secretary.

Darlington Spiritual Institution. 1, Mount Street,
 adjoining the Turkish Baths, Darlington.

Derby Psychological Society. Temperance Hall, Cur-
 zon Street, Derby. Mr. J. Mayle, Hon. Secretary,
 133, Parliament Street, Derby.

Glasgow Association of Spiritualists, 164, Trongate
 Street. Mr. James Robertson, Secretary, 59, Grafton
 Street, Glasgow.

Halifax Spiritual Institution. Union Street Yard,
 opposite the Old County Court House, Halifax
 Mr. C. Appleyard, Secretary.

Hull and East Riding of Yorkshire Association of
 Spiritualists for Inquirers. 2, Caroline Street, Hull.

Keighley Lyceum. 51, Worth Terrace, Keighley.
 Mr. J. Tillotson, Secretary.

Lancashire District Committee of Spiritualists. Mr.
 Charles Parsous, Secretary, Hume Street Mill,
 Rochdale. Mr. John Hartley, Corr. Secretary, 129,
 Mottram Road, Hyde, near Manchester.

Leigh Spiritualists' Association. Brown Street, Leigh,
 Lancashire. Mr. G. F. Turner, Secretary.

Liverpool Psychological Society. Mr. George Wharm-
 by, Secretary, 45, Kensington, Liverpool.

Manchester Association of Spiritualists. Temperance
 Hall, Grosvenor Street, Hulme, Manchester. Mr. G.
 Dawson, Secretary.

Midland District Spiritualists' Conference Committee.
 Mr. J. J. Morse, Hon. Sec., Elm Tree Terrace,
 Uttoxeter Road, Derby.

Millom Society of Spiritualists, Holborn Hill, Millom,
 Cumberland. Mr. J. E. Sharp, Secretary.

Newcastle Psychological Society. Freemasons' Old
 Hall, Weir's Court, Newgate Street, Newcastle-on-
 Tyne. Mr. H. A. Kersey, Hon. Secretary, 4, Esling-
 ton Terrace, Jesmond Road, Newcastle-on-Tyne.

Nottingham Lyceum. Mrs. Story, Secretary, 32,
 Hedderley Street, Nottingham.

Oldham Society of Spiritualists. Psychological Meet-
 ing Room, 186, Union Street. Mr. J. T. Jones,
 Secretary, 9, Bargap Road.

Ossett Spiritual Institution. Ossett Green, near
 the G. N. R. Station.

Rochdale Spiritualist Society. Mr. Samuel Brearley,
 Secretary, 216, Manchester Road, Sudden, Rochdale.

Sowerby Bridge Spiritualist Progressive Lyceum. Mr.
 E. Broadbent, Secretary, Lyceum Buildings, Hollins
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Walsall Spiritual Society. 16, George Street, Walsall.
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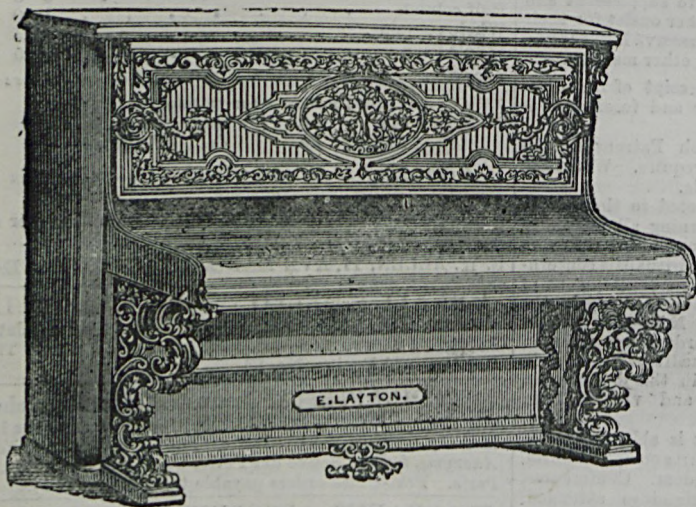
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(ESTABLISHED 1870.)

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MEMBERS of this Association have the privilege of attending the Thursday Evening Séances throughout the year, as well as the Fortnightly Monday Evening Discussion Meetings held during the winter months from November to April. Books can be borrowed from the Library for home perusal, while English and Foreign Spiritualist and other progressive periodical literature is to be found upon the reading-room table for reference purposes. A reciprocity of Members' privileges as regards admission to ordinary meetings or Séances exists between the various metropolitan spiritual or psychological societies. There are also other advantages held out to Members. Terms of Subscription for Membership are:—Annual, 10s.; Half-Yearly, 5s.; Quarterly, 3s. All subscriptions are payable in advance. A minimum donation of £2 2s. is the qualification for Life Membership.

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